

THE
SHIELDS
OF
THE EARTH.
A

SERMON PREACHED
Before the Reverend Judges, Sir
Richard Hutten, and Sir *George Crook*,
at the Assises holden at *Northampton*:
February 25. 1634.

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PSAL. 47. 9.

*The Shields of the Earth belong unto
God : He is greatly exalted.*



He Psalm is a Psalm of shouting and triumph at the proclaiming of a King. At which solemnity the use of the people hath been to clap their hands, to sound the Trumpets, and with united Acclamations to profess both their joy and their subjection. The *Gentiles* are here called upon unto this duty and triumph of obedience, *ver. 1. 6.* and great reason for it, in two respects. 1. So great is the King, who is here proclaimed, as that he is able to make all his subjects, Kings too. He chooseth the excellency of *Jacob* for their inheritance, *ver. 4.* And that was the Primogeniture and right of Government, *Gen. 49. 3, 4, 10.* 2. So great a King he is besides, as that he is able to subdue all the Princes of the earth to his obedience and make them

1 Reg. 1. 39.
2 Reg. 11. 12.

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them gather together, or resort unto him, which is a phrase expressing subjection, *Gen* 49. 10. *Hof.* 1. 11.

Zach 4. 6.

But you will say, is it then so strange a thing for one Prince to conquer another? No, the greatness of Christs Kingdom is in this; That Princes do voluntarily become his Subjects, not by might compelling them, but by his Spirit perswading them; not by Arms, but by Arguments, not by Conquest, but by Conviction: The Princes, the Voluntaries of the people are gathered together; that is, are become obedient to the God of *Abraham*.

Isai. 11. 6.

But how come Princes to be so flexible to terms of subjection? How come they to be willing, nay, ambitious to stoop to anothers Scepter? How come the Grandees of the world to be caught by Fishermen, and young Lions to be let by a little childe, as the Prophet speaks? The reason of that follows in my text, *The Shields of the Earth belong to God*, and when he will be pleased to exalt himself, he can easily subdue and perswade them.

Few there are of those whom I have looked unto, who retaining the original word, *Shields*, do not understand it in the same sense with the first word of the ver *Princes*. *Calvin*, I confess, and from him some others, though approving this exposition as consonant to the scope of the Text, do yet understand it in *Astræo*. *The protection of the earth is of the Lord*. Or, *the Lord is the Shields*; that is, the manifold Protection of the earth. And so much doe I honour the judgement of that most learned Interpreter, that as he acknowledgeth the other Exposition

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tion to be consonant to the Text, so I shall not altogether neglect his ; but take both the Abstract and Concrete together, the *Protection*, and the *Protectors*, the *Office*, and the *Persons* protecting the Earth belong all to God.

But because I finde, 1. The learned Lexicographers in the Hebrew Tongue, *Pagnin*, and *Shindler*, both noting out this place in special, where Princes and Magistrates are called *Shields*. 2. The learned Expositors, *Bucer*, *Melancthon*, *Musculus*, *Illyricus*, *Tirinus*, *Muis*, with the Hebrew Doctors, *Aben Ezra* and *Kimchi* taking the word here to note *Princes*. 3. Because I find the harmonie of the Scriptures, making way, and giving full allowance to this exposition, *Hos.* 4. 8. where Rulers are expressly called by the name of *Shields* ; I shall, I hope, with clear satisfaction to better judgements choose chiefly to insist on that sense, as being in all confessions very pertinent to the scope of the Text, and most suitable to the business of the Time.

Here then we have the *Rulers of the Earth* set forth by a double relation. *The one upward*, they are *Scuta Deo*, they belong to God : The other *downward*, they are *Scuta terræ*, the *Shields of the Earth* ; and both these noting two things, their *Dignitie*, and their *Duty*. They belong to God, it is *their honour* that he hath *Sealed* them ; they belong to God, it is their *dutie* to be *subject* to him. They are the *Shields of the earth*, it is their *Honour* that they are *above others*, they are the *Shields of the Earth*, it is their *duty to protect others*. And surely

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surely great reason they should doe their duty, when they have honour and dignity of their own to encourage and to support them in it. But there is a further reason then that in the Text, namely the *Honour of God*: for when the Rulers of the people doe not onely by the sacredness of their persons, but by the holyness of their lives belong to God; when they are above the people, not in honour onely, to overtop them, but in love and righteousness to protect them too, then never more *vehementer exaltatur*, the God of Israel is highly exalted.

This then is the summe of the words. A two-fold *Dignity*, a two-fold *Duty*, and *Gods honour* the end and ground of all. Of all which by Gods gracious assistance, with due respect to the time and your great busines. And first of their relation upward, *They belong to God, their office to God, their persons to God.*

1. Their *Office*, the Protection of the Earth belongs to God. The earth is the Lords, and the fulness thereof, and all the Princes in the world are but his Deputies and Vicegerents, - He the Supreme and the main Protector. It is not in man, *he that runneth, nor he that willeth, but mercy comes from God, Rom. 9. 16.* It is not in the Church, *he that planteth, or he that watereth, but the increase comes from God, 1 Cor. 3. 7.* It is not in the battel, *the horse or the rider, but safety comes from God, Prov. 21. 31.* It is not in the State, *the wise man, nor the rich man, nor the mighty man, but judgement and kindness come from God, Jer. 9. 23.* In matters of judicature, *He the Law-giver*

You see the Protection of the Earth belongs to God. 1. *By his Providence*. he supporteth it, the same vertue being required to conserve the world which was to create it. 2. *By his Ordinance*, he setteth up and establisheth those Orders of Government which are to administer it. 3. *By his assistance and benediction*, he encourageth and prospereth the just and honourable endeavours of those that are dispensers of Peace and Justice. Lastly, *By the powerful restraint of his Law*. over the consciences of evil men, by the sweet influence of his Grace on the souls of good men, by planting an awful reverence, towards Authority, in the mindes

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minde of all men, by his secret and wonderful wisdom tempering and reducing the various events and contingencies in the world, to his own merciful ends of peace. By these and the like powerful operations, are Churches and Commonwealths marvellously protected, amidst so many machinations of Satan, so many mutinous and turbulent affections of men, so many jealousies, and Antipathies of States, so many principles of commotion and dissolution, as a piece of rich and beautiful Arrasse is curiously wrought out of the mixture of various and contrary colours. That every one which looketh on, may say, Verily, He must needs be a God which judgeth the Earth.

O therefore let us all learn to rest upon this Protection, not to trust in our own counsels, purses, policies, and machinations, *The name of the Lord is the only strong Tower*, for the persons or States to fly unto. Without this, walls of Sea, and Towers of Munition, Mines of India, and horses of *Aegypt*, mountains of Brasse, and men of Iron would do no service, afford no succour or help at all. All the defences of men, without God, are but a shadow. Their defence, their shadow is departed from them. *Numb. 14. 9. Thus their office belongs to God.*

Next, their persons, they belong to God too. His own they are, and so he calls them. *Touch not mine Anointed*, *Psal. 105. 16.*

And his they are divers wayes. 1. By a singular and more special Propriety. Other things belong so to God, as that men also under him, and by

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by subordinate interest and indulgence from him, have a right over them too. The Earth is the Lords, and the fulness thereof, but he hath given it to the children of men. The Beasts of the Forest, and Cattell on a thousand Mountains all his, but he hath subjected them all to man. It is not so here. Princes doe so belong God, as that he holdeth all the propriety solely in himself, transferreth it not upon any other. *A Deo secundi, post Deum primi, soli Deo subjecti*, saith *Tertullian*. There is not a man between them and God, but he onely that is man and God: *Every soul must be subject, therefore no soul is above them*, *Rom. 13. 1.*

2. His by *unction*, by the Royall character and sacred signiture, wherewith he hath marked them for himself, by his own *Dixi*, the Word of God which came unto them, as our Saviour speaks, *John 10. 35. Inde potestas unde & spiritus*, so *Tertullian*, and an *Ancienter* then he, *Cuius jussu homines, ejus jussu reges*. So *Irenaeus*, and an *Ancienter* then he, the Powers that are, are of God. So *Saint Paul*: and yet further, *The God of Heaven hath given thee a kingdom*, so *Daniel*. And if you will yet go to the *Ancientest* of all, *By me Kings reign*. So God himself, *Prov. 8. 16. Cyrus* an Heathen King, *Saul* an evil King, *David* an holy King, all these were *Anointed Shields* (to use the phrase of the Prophet, *Isa. 21. 5.*) so they are all called, the first by the Prophet *Esay*, the other by *Samuel*; and the third by God himself.

3. His by *immediate Representation*; this honor is given them *אלוהי האדם כי אלוהי האדם יקראו*, To be Gods

psal. 24. 1.
Psal. 115. 16.

Psal. 50. 10.
Gen. 1. 28.

Tertul. Apo'og.
cap. 30. 33. 34.

Tertul. Apolog.
Iren. lib. 5. c. 24.
Aug. de civ.
Dei lib. 5. cap.
32. & lib. 5. cap.
1. 11.
Rom. 8. 3. 1.
Dim. 2. 37.

Rex erat, ergo
alium praeter
Deum non ti-
mebar. Hieron.
ad Eustach. de
virgin. Ambros.
Apolog. David.
cap. 10. Cassiod.
in Psal. 50.
Iustin. Martyr.
Quest. 142.

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Gods both by name and office : So they are called, The gods of the people, *Exod.* 22. 28. Their Throne Gods Throne, *1 Chron.* 29. 23. Their Scepter Gods Scepter, *Exod.* 4. 20. Their Judgement Gods Judgement, *Deut.* 1. 17. Not only all from him, but all for him, and in his stead.

4. His by special care, and more particular protection and provision, *Touch not mine Anointed*, *Not tactu cordis*, with so much as an evil thought, either of jealousy to suspect their actions, or of injury to wish hurt unto their persons. *Eccles.* 10. 20. *Not tactu oris*, with so much as a repining or calumniating tongue, to gnaw the names or honours of the Rulers of the people, *Exod.* 22. 28. Much less with the fist of violence or in the instruments of blood. If one Anointed do but touch the skirt of another, that touch of a garment will cause a blow upon his own heart, *1 Sam.* 24. 5. 'Tis noted of the *Persians*, when they came into the presence of their Prince, they drew their hands in to their sleeves, in token both of reverence and loyalty : they would not have an hand stirring while Majesty was in presence. Cursed therefore for ever be Mariana his *Quacunqve Arte*, and Bellarmine's *Omni Ratione* (Termes as wide as Hell, or the grave, to comprehend any contrivance of mischief) whereby they touch to the quick, or rather to the death, both the persons, and power, the lives and Crowns of Gods Anointed.

5. His by Domination and Sovereign influence over their persons, wills, counsels, designs, to order, to alter, to turn them all as rivers of water.

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Xenoph. Hellenicon. lib. 11.

Marian l b. 6. de Principe. Bellarm. lib. 5. de Pont. Rom. c. 7.

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It is not within the power, nor seeming the distance and duty of inferiour men to bend and draw down the mindes of Princes unto their will. But *the Kings heart is in Gods hand*, and he can turn and fashion it as it pleaseth him, *Prov. 21. 1. Job 12. 24.* Therefore when *Nehemiah* was to petition the King, he prayed to the God of heaven, who only was able to incline the heart of the King to favour him. *Nehem. 2. 4.* and so *Mordecai* and *Esther*, *Cap. 4. 16. 5. 2.* and *Jacob* for his sons, when they were to return to *Joseph*, *Gen. 43. 14.*

Lastly, The Princes in the Text belong to God in a more sweet propriety then all the former, namely by Religion pna subjection to the yoke of Christ. Because they gather themselves to the people of the God of *Abraham*, not only to the Rulers, so *Cyrus* was, but, which is a more heavenly priviledge than that, to be Members of the Church of God; to be nursing fathers to the household of Christ, to kisse the Sonne, and to bow to his Scepter. Wee call not those Kings happy, saith Saint *Austin*, who have raigned long and conquered enemies, *Sed qui potestatem suam divina Majestati famulam faciunt*, Who make their power serviceable to the Majesty of God. And he telleth us of *Theodosius*, that godly Emperour, that it was more joy to him to be a member of the Church, then a Monarch of the world. On which place we finde noted the like example of *Lewis* the devout amongst the *French* Kings, who professed himself more honoured at the Font, where he had been baptized for a Christian, than in the Throne where he was anointed for a King.

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Thus

*Nemo principi
legas scripsit.
Plin. in Paneg.
37.*

*Isa. 49. 23. 60.
11. 16.
Psal. 2. 10, 11.*

*Aug. de Civit.
Dei, lib. 5. c. 24.*

*Ecclesiaste mem-
bram esse magis
quam in Terris
regnare gaude-
bat. ib. cap. 26.*

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*Gerendarum re-
rum felicitatem
& facultatem
Fustis suis De-
us confert. Vide
Pined. in Job 1
11. Sect. 7.*

Thus now we have brought their *first Dignity* and their *Duty* together. For it is not the *Honour* only, but the *Office of the Shields* to belong to God. You cannot well be *The Shields of the Earth*, except you learn of him who is the great Master of Protection. And surely Religion is an excellent School-master, to teach us our duties in our particular callings. The Prophet telleth us, that the very Husband man is taught of God *how to sow and thresh*, *Isa. 28. 26.* David, a great Warrior, where learned he his skill? *Thou teachest my hands to fight*, *Psal. 18. 34.* Bezaleel, an excellent work-man, whose Apprentice was he? *God hath filled him with wisdom and understanding*, *Exod. 35. 21.* Salomon an admirable shield for Government, who framed him? *I, saith God, have given thee an understanding heart*, *1 Reg. 3. 12.* Religion makes a man redeem the Time, and Time, you know, is *Mater artium*, the Mother of skill. And Religion makes a man goe to God; and God, you know, is *Pater luminum*, the Father of every good gift. Therefore the Scholer when he prayeth, studieth hard: The Tradesman when he prayeth, thrives a pace: the Judge when he prayeth, executeth judgement, as the Mower when he whetteth, cutteth down the grass. The learned have made the Observation to my hand. Phineas stood up; *Vaiephallel*, and he prayed, saith one Translation, and he executed judgement, saith another. The Original word bear both, to note that Religion doth marvellously fit a man for works of justice. If you ask me who was the best souldier in the armies of *Israel* against *Amalek*, cer-
tain-

*Bishop An-
drews. Mr. San-
derson on that
Text.*

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II

tainly not he that lifted up his sword against the enemies of Israel, but *Moses* who lifted up his hands to the God of Israel. Be pleased ever to remember this, it is *Scuta Deo*, that makes *Scuta Terræ*, 'tis Religion ever that holds up Justice, 'tis from the Temple that the two pillars of a Commonwealth, strength and stability doe proceed; *1 King. 7. 21.* Therefore *Plato* would have the Palaces of Princes joyned unto Temples: to note that Government and Religion, prayer and justice, the Word and the sword should never be severed. And mark it ever in the whole course of story, *Ubi non est sanctitas, pietas, fides, instabile regnum est.* With Religion, the Arches of strength and sted-diness have been ever endangered, and the people have been shaken like a reed in the waters, *1 Reg. 14. 15.* Therefore, ever let the Anointed ones, *Zerubbabel* and *Joshua*, the Prince and the Priest, the Magistrate and the Minister stand always before the Lord, No where else can they receive instruction for the Government of State or Church, *Zach. 4. 14.*

And here again the doctrine of the Jesuites deserve a brand. *Ut nihil scilicet Princeps de Religione statuat.* That matters of the Church and the worship of God should be left only to Saint *Peters* Apostolical Successors, and that Princes should in no case have power, government, or jurisdiction Ecclesiastical. *Bellarmino* undertakes it, *Quod non sit Ecclesiasticum Regimen penes Principes seculares.* Certainly the High Priests arrogated not so much in *David's* time, who did himself order the courses and

Lib. 6. de legib.

Senec. in Thyest.
Lactant. de Ira.
cap. 12. Arist.
Polis 1. 7. Valer.
Max. lib. 1. cap. 1

Hookers Polity,
lib. 5. Sect. 1.

Marian. cap. 10.

Bellarmin. de Lai-
cis. lib. 2. cap. 7.
de Pontif. Rom.
lib. 1. cap. 7.
Æquum est re-
ges Pontificum
Imperio subesse,
inquit Sext. Se-
nenf. Bibl. lib. 5.
Annot. 176.

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and attendance of the Levites, 1 Cor. 9. nor yet in *Ezekiah's* time, who himself appointed the services of the Priests and Levites, and gave special order by Royal Edict for the celebration of the great Passover; and that too at an usual time, 2 Chron. 30. and 31. So *Jehoshaphat* and *Josiah* did not only make special provision for the service of God, but gave the Priests and Levites their charge, as well as the Judges and people, 2 Chron. 19. and 34. 35. Yea, long since *Saint Peter's* time, it was a prerogative which *Constantine* reserved unto himself (who yet honoured his Bishops as much as ever Prince did) to purge the Church of Idolatry, and establish the worship of God by his own Imperial Edicts: yea, himself to appoint judges in the cause of *Cicilian* Bishop of *Africa*, and to convene a whole Council of Bishops to render an account of their proceeding against *Athanasius* unto him, as *Socrates* notes. So *Jovinian* and *Theodosius* by their Royal Edicts restored the Orthodox and pure Religion which *Julian* and *Valens* had disgraced. Neither did *Theophilus*, Bishop of *Alexandria*, demolish the monuments of Idolatry in his own Church, till first he had procured from the Emperour a special command so to do. And this use of their power the godly Bishops of the Church did highly honour and commend them for. The Rule of *Saint Augustine* is general, *In hoc Reges Deo serviunt in quantum Reges*. In this they shew themselves Kings, *Quatenus ipsum*, in commanding good things, and forbidding evil things, *Non solum que pertinent ad humanam societatem, Verum*

*Euseb. lib. 2. de
vita Constanti-
ni cap. 44.*

Optat. lib. 1.

*Euseb. lib. 10. c. 5.
Socrat. lib. 1.
cap. 22.*

*Theodoret. lib. 5.
cap. 20.
Niceph. lib. 12.
cap. 25.*

*August. contr.
Eriscon. Gram-
mar. lib. 3. c. 51.*

rūm etiam quæ ad divinam religionem. Wee know there is Ecclesiastical power fixed to the calling and character of Ecclesiastical persons. So the Church hath spiritual power to dispence holy things, and spiritual jurisdiction by vertue of the Keyes, to censure, to binde, to keepe back holy things from swine. But jurisdiction coercitive, or the power of the sword, which under external, secular, and corporal penalties maketh provision for the defence of truth, worship of God, and purity of Religion: This belongeth only unto Princes (and that independently, and subordinatly to any higher power or person, save God.) and to those to whom from Princes it is communicated, and indulged.

Wee see *The Rulers of the earth belong unto God.* We the people should from thence learn our duty of honour, reverence, and loyalty towards *The Shields of the Earth.* To honour them in our hearts, as those that are worth ten thousand of us, 2 Sam. 18.3. They were sons of *Belial* that despised *Saul*, 1 Sam. 10. 27. To honour them in our (a) *Prayers*, for their persons, their lives their crowns, their government, their victories, their posterity, their salvation, 1 Tim. 2. 1, 2. To honour them in our services, and with our substance, with chearful obedience, and with willing tribute. Rom. 13.7. 1 Pet. 2. 13, 14, 15. Since without them one man would but be bread for another, we should be as the fishes of the sea, the great would devour the small, *Hab.* 1. 13, 14. ^b It was the dignity and practice of the ancient Christians thus to doe, as they

^a Cyprian. cons. Demetr. tract. 1. Tertul. ad Scapulum, cap. 2. ^b Apo'eg. 6. 30. 31. Dion. Alexandr. apud. Euseb. hist. lib. 7 cap. 10. Apbrantes apud Cassiodor. histo. Tripartit lib 8. cap. 4. ^c Theophilus ad Antio'ci lib. 1. Justin. Mart. A. 1. polog. 2. pag. 64. Edit. Paris. 1615. Cap. 101. Tertul. Apolog. cap. 30. 34. Tatian. orat. contr. Gracos, pag. 144.

they who write their Apologies against the calumniation of Heathen adversaries do still observe : whereby they did not only discharge the conscience of loyal and dutifull subjects to their Sovereign, but also of wise and wary Christians towards their profession, thereby putting to silence the ignorance of foolish men, who, either unable, or unwilling, to distinguish between the errors of Christians and their Religion, would have undoubtedly laid the envy of such disobedience, not upon the weakness of the men, but upon the Doctrine which they obeyed : as the Apostles, Saint Peter, and Paul, doe both observe, 1 Tim. 6. 1. 2 Cor. 6. 3. 1 Pet. 2. 15. From which prejudice, Christ hath been so careful to fence and mound the Doctrine of Christian Religion, as that in the case of personal liberty, and most natural and just exemption (where the offence of his not paying the tribute of the half shekel unto the Sanctuary would have been *scandalum acceptum*, and not *datum*, (hee yet chose rather to do that whereunto he was not bound, than by standing upon the dignity and liberty of his person (being the

c De ista enim
semisoli pensita-
tione locum hunc
intelligunt viri
docti, Baron.
Annal. Anno. 33
Sect. 30. 32. Ca-
saubon. Exercir.
An. 33. num. 31.
Marquardus Fre-
herus apud Scul.
penum observat.

in Matth. cap. 60. Camero Tractat. de Didrachmis. Tom. 2. pag. 160. Schindler. Lexic. in vo-
cab. *קדש* quamvis non viit ipsam, Judæa jam subversa, à Romanis statim in Tributum annu-
um mutam dicat : non enim interversum fuit à Romanis hoc Tributum nisi post deletam ur-
bem à Tito. teste Josepho de bello Judaico. lib. 7. cap. 26. Villapandus in Ezech. Tom. 3. lib.
2. de Ponderibus & mensuris. cap. 3. Lucas Brugens. in Matth. Matth. 17. 24. quibus ex
veteribus suffragatur Hilarius. Quicquid autem de Tributi genere statuatur (aliter enim
viz. de censu civili locum hunc explicat doctiss. noster Montacutius in Antidictis. ad Ann.
33. pag. 317. 318.) pater Christum, quamvis personali & hereditaria dignitate, Heb. 1. 2. Im-
munem (docente Augustino quest. Evangelicarum, lib. 1. quest. 23.) noluisse tamen in Do-
ctrina præjudicium jus suum & libertatem asserere.

Sonne of God) to draw any envy and calumny upon the doctrine he taught: notwithstanding such envy and imputation would have risen from a scandall unduly taken, without any just reason or occasion given by him, *Matth. 17. 24, 27.*

And you the Reverend Judges and Magistrates, who are the *Shields* which our *Salomon* hath made, and the Lions about his Throne, since you all belong to God, above all judge for God. Your Commission is from him, your power is for him, your support by him, your account unto him. The bench you sit on is *his Tribunall*, the sentence you pronounce is his judgement, the Master you serve, is *His Anointed*, the Land you protect is *Immanuel's Land*. He is with you, to observe your proceeding, to secure your persons, to back his Ordinance with his own power, to be *Scutorum scutum*, a shield of protection to the *Shields of the Earth*. Since then you have so high a Commission, so impartial a Master, so strict a charge, so great a trust, so strong a fence, so severe a reckoning, so sure a reward: Above all things let the Causes of God, to whom you belong, be dearest in your eyes. Those that most nearly concern the honor, safety, and service of his Anointed, the succour and dignity of his Church, the purity and support of his worship, the frequenting of his Temple, the punishing of his enemies, the encouraging of his Ministers. As God shall have the glory, and his Church the benefit, so your consciences shall have the comfort, your souls the reward, and your names the honour of thus belonging unto God. And so
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much of their *first Relation*, their Relation *upward*, they are *Scuta Deo*, they belong to God.

Next, they are *Scuta terra* too, the Shields and protectors of the Earth. I shall not need tell you that it notes their Dignity above others ; No Military instrument more honorable than a shield. When *Salomon* would set forth the glory and magnificence of his Kingdom, this the way, two hundred Targets, and three hundred Shields of beaten gold, 1 *Kings* 10. 16, 17. Power indeed it is to be able to hurt, but above all, Protection and mercy are the works of honour. And therefore Princes commit their power of punishing, and works of Justice to their Instruments, and Ministers, but works of clemency and power of pardoning, as a more sacred impress, and more immediate character of Royalty, they reserve to themselves. God himself, who is glorious in all his Attributes, yet singleteth out his goodness and protection to shew himself glorious by : for justice and power make Majesty terrible ; but goodness and mercy make it amiable too. *I beseech thee* (saith *Moses*) *shew me thy glory* : the answer, *I will make all my goodness to pass before thee.* *Who is a God like unto thee ? Who so glorious, that pardoneth iniquity, and passeth by transgression,* *Mic.* 7. 18. Great Dignity then it is to be Shields of the Earth. It is so to God, and therefore so to man too.

But it is safer for mortal men to hear of their Duty, than of their Honour. Let us chiefly therefore consider it in that sense. Not your Honour onely, but your Office too it is to be the Shields of
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the Earth. *Non tantum potestas Judici concessa, sed fidus*, saith the Orator. Judges have not onely honour and power, but a trust reposed in them for dispensation of a Duty, and that so great a Duty, as that even offices of Religion doe but stink without it. *I will not smell in your solemn Assemblies, except Judgement runne down as waters*, Amos 5. 21, 24. To doe Justice and Judgement, is more acceptable to God than Sacrifice, *Prov. 21. 3. when you make many prayers, I will not hear: Goe, seek Judgement, relieve the oppressed, be Shields of the Earth, and then come and reason with me, or pray unto me*, Isa. 1. 15. *What makest thou on thy face Joshua before the Ark, get thee up, and take away the accursed thing, or I will be with you no more*, Josb. 7. 10. A great duty then sure it is to be Shields of the Earth, for the which God himself is contented, in some cases, to have his sacrifices intermitted.

Shields then you must be. And indeed most of the Titles of Magistrates in the Scripture run into this. They are called the ^a *Arms* of the people, to bear them up, and to ^b *Lead* them, Job 22. 8. ^c *Binder, Healers, Chirurgions* to cure their wounds and breaches, Isa. 3. 7. ^d *Foundations of the earth*, Psalm 82. 6- to support it from ruine and sinking, (Hence the Hebrews derive their word for *Lord*, and the Greeks their word for *King*, from rootes which signifie a foundation.) ^e *Coverings*, Ezek. 28. 16. The word (as the learned have observed) signifies that Engine under which Souldiers were wont to be protected in, in assaulting the walls of an Enemy, against the stones and darts

Cicero pro Cluentio.

^a Ezek. 31. 17.
Jer. 48. 25.
^b Psal 77. 20.
^c Job 34. 17.
^d Prov. 10. 25.
יָסֵד ab יָסַד
ΒΑΣΙΛΕΥΣ quasi
ΒΑΣΙΣ Τῆ ΓΑΙᾶς,
ΤΕΤΙΣΤΙΝ ἰδὲ αὖ
συνεγμῶν.
Eymolog. magn.
Rupert. in
cap. 6. Mic.
^e Nahum. 2. 5.
^f Veget. de Re
Militari, lib. 4.
cap. 15.

g Paraphrast.
Chaldeus
Schindler Tar-
novius.
h Judg. 20. 1.
Jer. 51. 26.
Pineda in Job.
38. 6. Sect. 8.
i Isa. 44. 28.
k 2 Sam. 14. 15.
l Psal. 91. 11, 12
Heb. 1. 14.
m Job 29. 15.
n Nomen picta-
ris & potestatis
Terul. in Orat.
dominic. cap. 2.
notat. potesta-
tem salutarem
& temperatissi-
mam. Senec. de
clem. l. 1. cap. 14.

which were cast down upon them. So Hezekiah, as a Type of CHRIST, is called *Latibulum*, an hiding place, *Isa.* 32. 2. They are called *Vedles*, the Barrs of an house; to preserve it from breaking open, as the learned have observed on *Hosea* 11. 6. The *Coignes* or *Corners* of a State, which is the strength and stay of a building, *Isa.* 19. 13. *Nailes* on which vessels were hanged for safety, *Isa.* 22. 24. In one word, They are called *Pa'tours*, to feed the people, *Angels* of GOD, which you know are all for *Protection*, *Fathers*, which is a name of piety, as well as of power. So all your Titles bend to this, That you should be *Scuta terre*, The Shields and Protectors of the Earth.

A Shield is a kinde of partition wall between a man and something which would hurt him. And in two cases chiefly it concerns you. 1. To be Shields *Inter Reum & Terram*, between Injury and the Land. 2. To be Shields *inter Deum & Terram*, between Judgements and the Land.

And here since *The Earth is the LORDS*, leave not him out in your Protection: See that the LORD of the Soile suffer no injury from his *Tenants* or *Cottagers*. Surely GOD hath many things amongst us which must not be violated. His Temple, Oratories, and Oracles, his Word, Worship and Sacraments. How many are there which rob him of their attendance, how many *Goliabs*, which defie the Armies and Congregati-
ons of this our Israel? *His Name*, a dreadful and glorious Name. How many are there which rob him

of their Reverence, how many *Rashakees*, which shoot out blasphemies againg Heaven, and tear in pieces this holy Name with Oaths and Execrations? *His Day*, consecrated for his more solemne and peculiar service; How many are they which rob him of their due offices in his Church upon it. How many presumptuous Repiners are there; who say of GODS worship (whose service is perfect freedom) behold what a weariness it is? *Malach. 1. 13.* who forsake the Assemblies of the Saints to gather sticks? *Numb. 15. 32.* and had rather be selling of corn, than serving of God? *Amos 8. 5.* *His Portion*, to incurage the Levites in the Law of the LORD, *2 Chro. 31. 4.* How many are there which rob him of his Dues, *Mal. 3. 8.* How many *Zelals* and *Zalmurnals* are there, who say, let us take to our selves the houses of GOD in possession, *Psal. 83. 12. Facta imitantur, nec exitum perhorrescunt.* His (a) *Ambassadors* (b) whose feet are beautiful with the tidings of peace, who are sent in CHRIST S stead, as (c) Angels, (d) nay, as Saviours to the Church, as (e) friends of the Bridegroom, (f) and the glory of CHRIST. How many are there, who in them rob GOD of his honour? How many *Hannus* are there that shave and Curtall them even unto shame? Who make more use of a wicked Proverb, than of all their Ten Commandements, to be sure to pinch GOD on the Churches side? How many, who will not be taught by GOD himself not to forsake the Levite all their days? *Deut. 12. 19.* Nor by *Hezekiah*, a godly King, to speak comfortably unto

a 2 Cor. 5. 20.
b Rom. 10. 15.

c Rev. 1. 20.
d Obad. v. 21. 7
1 Tim. 4. 6.
Jam. 5. 20.
e Job. 3. 29.
f 2 Cor. 8. 23.

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to them? 2 *Chron.* 30. 22. *His Church*, the beauty of holiness, and praise of the whole earth. How many are there who therein rob him of *their communion and obedience*, of *his truth and worship*? How many *Tobiah*s and *Sanballats*, who maligne the peace and prosperity of *Sion*? In one word, his servants and jewels, as he calls them, *Mal.* 3. 17. How many are there, who in them rob him of their Love? How many swine and drunkards that trample on these Pearls, and make songs upon them? *Psal.* 69. 12. *Job* 30. 8, 9. In these cases you that are Shields of the Earth, must rise up to help the LORD: Either as *Phineas*, by lifting up the sword to punish, or as *Moses*, by lifting up the hand to pray. There is a double curse, and a bitter one too, against those which did not. Curse ye *Meroz*, and again Curse, and do it bitterly, for he went not forth to help the LORD, *Judges* 5. 23. Thus then in the first place you are *Scuta inter sacrilegos & Dominum terræ*, between sacrilege and the LORD of the Earth.

Secondly, you are *Scuta inter Reum & terram*, between injury and innocency, to protect the oppressed, and to punish the offender. Such a Shield *Job* was, An eye to the blinde, a foot to the lame, a father to the poor, whose cause he diligently searched out, when haply the poor man had more sense to feel the wrong he suffered, than skill to open it, *Job* 29. 15. Such a Shield was *Constantine* the Great: Witness that golden Edict of his, worthy to be inscribed upon all the Shields of the Earth. If any of my friends, Courtiers, or servants

servants have wronged any man, let him without fear come unto me my self, let him make his plaint, and produce his proofs, I will not only right him, but reward him too. It was one of the miseries which *Salomon* observed under the Sun, that such as were oppressed had none to comfort them, *Ecclesiastes* 4. 1. Here then you shall have much use of your Shield.

First, *Inter innocentem & Accusatorem*, between innocence and the accuser, who many times out of malice, or obsequiousness, or a desire to squeeze money out simple mens purses, or some other purse end, doth not inform, but sycophantize and calumniate: Either forging crimes where there is no ground at all, as in the case of *Naboth* and *Mephibosheth*, *1 Kings* 21. 13. *2 Sam.* 16. 3, 4. Or by cunning representing innocent actions under the shape of crimes, as in the case of *Dauids* messengers to *Hanun*, *2 Sam.* 10. 3. It were well these men, or rather these Wolves, would remember whose stile it is to be the Accuser of the Brethren, *Revel.* 12. 10. That they may speedily make use of Saint *John Baptists* refuge from the wrath to come. Doe violence to no man, neither accuse any falsely, *Luke* 3. 14.

Secondly, *Inter innocentem & tequem*, Betweene innocence and the witness: Who haply may sometimes out of ill will, fear, or some base end, either forge a Testimony, as *Gassmu*, *Nehem.* 6. 6, 7. or at least stretch, and tender a truth beyond measure, to do mischief with it, as *Doeg*, *Psal.* 52. 3, 4. It were well these men would remember

too, that a witness should be *Clypeus*, not *Mal-
lens*, a Shield, not a Maule or Hammer, *Prov.*
25. 18.

Thirdly, *Inter innocentem & Advocatum*. Be-
tween innocence and Counsel sometimes, who
haply *Per verborum aucupia & tendiculas*, as Tully
speaks, by cunning construction either of Laws or
actions, may unawares protect injury, and wrong
innocence. I hope they too will take GODS
charge, not to speak in a cause to wrest Judge-
ment, *Exod.* 23. 2. But rather resolve with Saint
Paul, *I can do nothing against the truth*, 2 Cor. 13. 8.
Remembring that pleading should be to binde
and heal, not to wound or destroy, *Jer.* 30. 13. It
is a noble duty to be a Shield of the Earth, but a
very ill office it is to be *Ἀσπίς ληστευική*, *Scutum prædatorum*,
as the old Glossarie hath it.

Fourthly, *Inter innocentem & Judices facti*, be-
tween innocence and the Jury: for many times a
tame Jury (as one speaks) by the craft of one cun-
ning fellow in the company, who haply comes
possessed with prejudice to the cause, or ill will
to the person, may swallow any thing, and give
in a Verdict to the oppression of innocence. It
were well they would learn too, not to go like
sheep one after another, (*quâ itur, non quâ eun-
dam*,) but to be led by the sacredness of their oath,
and the light of their evidence, not blindly to suf-
fer their consciences to be over-ruled by another
mans prejudice.

Lastly, *Inter innocentem & ministros*. Between
innocence and the Officers and servants of the
Court.

Court. By whose Arts it may sometimes happen, as he said, *Ut tu victrix provincia plores*, That a mans relief shall be as heavy as the Injury it removes. I have heard of a great *Diana*, called Expedition, by which there is brought no small gain to the Craftsmen. It was a good speech of an evil Emperour, That by bad servants *Cautus & optimus venderetur Imperator*, The most wary and best Emperour might be sold. It were well these two would remember, under what terms they must receive their salvation, *well done good and faithful servant*. If evil, if slothful, take heed of what follows. It is no *Date* any longer then, it is *Auferte*, all. Take away this Talent, and that sounds almost as terribly to some men, as, Take away his soule. Thus you are *Scuta inter reum & terram*, between Guilt and the Land.

Next, you must be *Scuta inter Deum & terram* too; between Judgement and the Land; To stand in the gap, and to remove those calamities which publike sinns do deserve and provoke. Such a Shield *David* was, in a publick famine for the cruelty of *Saul* against the *Gibconites*, first hee went to G O D, and then he executed judgement, and so the famine ceased, *2 Sam. 21*. Such a Shield was *Joshua*, in a common flight of *Israel* before the Enemy, first he goes to the Ark, and then to the Sword, and so *Israel* prevails again, *Josh. 7*. Such a Shield was *Moses*, when G O D S wrath waxed hot against *Israel* for the golden Calf, first he went to G O D to pray for the people, then *Levi* to the sword to prune them, and by that means

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Diocletianus apud Vopiscum in Aureliano.

*Nchem 5.15.
Prov. 19.10.
29.12.*

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the breach was stopped, and the judgement prevented, *Exo. 32. 14.* But when it came once to this, There is Robbery and Oppression, and dishonest gain, and I sought out a man to stand in the gap, and make up these breaches, and there was not one, *Ezek. 22. 30.* When to this Once, Runne to and fro thorow Jerusalem, and finde me out a man that executeth judgement, and no answer returned but this: The poor are foolish and cannot, the Great proud and will not; when thus bones out of joynt, and no binders to set them, publick provocations, and none to prevent them, then G O D S mercy was, as it were, at a stand, *Quomodo propitius esse potero?* How shall I pardon thee for this? *Ferem. 5. 7.* Now therefore, that the flood-gates of Gods judgements have been so long time open in the world, and the Countries of our neighbours made drunk with the blood of its inhabitants, you that are *Shields of the Earth*, by your zeal, piety, and execution of judgement stand up between G O D and his people (whose mighty sinnes have clamoured as loud for a scourge as any) that G O D may be pleased still to delight in us.

And there is a great emphasis in the word *Terra, Shields of the Earth.* Your protection must be generall, your care and dignity universall, every member of the Land, must finde shelter under your shade. You must be like the Sun, whose beams shine with as sweet a benignity on a garden of Cucumbers, as on the Forrest of Libanon. Your justicie must extend it self like *Salomons* wisdom, from the

The Shields of the Earth:

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the Cedar to the Hyssop. You shall hear the small as well as the great, and not be afraid of the face of man, *Deut. 1. 17.* *Ardi me rex ual* is the Apostles rule in Ecclesiasticall, and it reacheth to all Jurisdicktions: observe these things without prejudice, or preferring one before another, *1 Tim. 5. 21.* Laws should not be either like nets, to let out little fishes, and to catch great ones: not yet like Cobwebs, to be broken by greater offenders, and to catch flies. Therefore, as Magistrates are here called *Scuta Terra*, so the Law is with us called *Lex Terra*, to note the universall benignity thereof, and the equal interest which each person is to have therein. To weigh one mans cause by the Rule of the Law, anothers by the rule of favour, prejudice or partial affection, is like divers weights and measures, which the LORD abhors. This is not to be *Scutum*, but *Galea*, a Helmet, only to protect the heads of the people, I speak not as an Accuser, GOD forbid, we heartily bleſs GOD for the integrity of you our Reverend Judges. But as Saint Peter speaks, Though you know these things, yet I put you in remembrance? so though you doe these things, yet I put you in remembrance too, *Ut quod facitis, faciatis*; or rather as Saint Paul, to the Thesſalonians, *That you would abound more and more.*

And indeed give me leave to be your Remembrancer. Very great Princes have had theirs. Philip of Macedon, a Page with a memento for him. The Kings of Persia, a standing officer with a me-

D 2

mento

*Aug. de Civit.
Dei, l. 19. c. 21.*

*Tertul. Apolog.
cap. 24.*

Herodot. lib. 9.

mento for them Ἀνάστα ὁ Βασιλεὺς, ὁ ἐθνήζε σὺ γυμναίων And, δέξομαι μὲντοι ἐκ' Ἀθηναίων. Nay, GOD himself bids us put him in Remembrance, Isa. 43. 26. There are, that are called The Lords Remembrancers, Isai. 62. 6.

You are Shields. Remember: First, A Shield is a mercifull weapon, none more: Weapons are distinguished into *Arma ad Tegendum*, and *Arma ad nocendum*. You are of the first sort, and that not *Galea*, only for the head, nor *Lorica*, only for the breast. But a *Shield*, which being a moveable weapon, carries protection up and down to the whole body. Your power is like that of the Church for edification, not for destruction, 2 Cor. 10. 8. It is noted by *Tacitus* amongst the vertues of *Agricola*, *Non pœnâ semper, sæpe pœnitentiâ contentus fuit*. And surely, if with *Abraham* you can drive away the birds from the Sacrifice, though it be more troublesome, yet it is more merciful then to shoot them. I confess some evils must be scattered with the wheele, but where the eye can doe it, it is far the better, *Prov.* 20. 8, 26. *Basil* the great noteth in his times as a custome in secular judicature, not to give sentence on a malefactor, *Nisi prius obductis oculis*. The Judges withdrew themselves under a Curten, and considered weightily the merits of the fact, heard what could be alleaged in favor of the delinquent, used all mercifull consultation, to let it appear that when they punished sin, yet they pitied humanity. When you must needs pass sentence, yet remember you do it on a man, whose nature is the same

Περὶς δειπνισ-
αν, & περὶς ὑ-
βριαν. *Arist.* ad
Alexand.

Vid. Aug. Epist.
158.

Basil. Epist. 79.
ad *Eustachium*

Sic succensens
iniquitatem, ut
consulas huma-
nitati. *August.*
Epist. 159.

fame with yours, whose soul is immortal and precious as yours: and therefore though the sinner must dye, doe all you can that the soule may live.

Secondly, Remember a Shield is a venturous weapon, a kinde of surety, which bears the blows, and receives the injuries, which were intended to another, ventures the cutting and tearing to do good, as a candle which wastes it self to enlighten others. Such a Shield was *David*, Not against the sheep, rather against me let thine hand be, 2 Sam. 10. Such was *Moses*, Blot me out of thy Book rather than not forgive thy people, Exod. 32. 32. And such should all the Anointed ones, The Magistrates and the Ministers be, like *Joshua* and *Zerubbabel*, who emptied themselves of the golden oyle, and were content to be diminished for the good of others, Zach. 4. 12.

Thirdly, Remember a Shield is a strong weapon, to repell the darts of wickedness, and to break them in pieces. Your Tribunals should be *Reorum scopulus*, as he said of *Cassius*, or as *Salomon* speaks, You should scatter the wicked, Prov. 20. 26. If a man be *Impius ad mortem*, Guilty of high crimes, capitall both by municipall and divine Law too, there the rule is peremptory, *Non parcat oculis, non accipias pretium*. No pittie, no price must ransomme there, Deut. 13. 8. Num. 35.

Fourthly, Remember a Shield is an honourable weapon, none more. Taking away of Shields was a sign of victory, 2 Sam. 8. 7. Preserving them a sign of glory, Ezek. 27. 10. They used

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*Nerva apud
Plin. Ep. lib. 10*

*Iustitia foras
spectat, tota se
ad alienas utili-
tates porrigit.
Cicero.*

*Senec. Consolat.
ad Polyb. c. 26.*

*Arist. Ethic. lib.
8. cap. 10.*

*Zenoph. de Mi-
rabi. Socras.*

*Briffon de form
lib. 4.*

Plin. Hist. Nat.
lib. 35. cap. 2, 3.
Petr. Crinitus,
lib. 16. cap. 3.

to inscribe their Arms and Ensigns of Honour upon their Shields: To raise their Princes, and to shew them to the people upon their Shields. Doe youso too. The mercie, righteousness, and piety of our dread Sovereign, can no better way shine forth with sweet influence and gracious benignity upon his people, than by your lustre. CHRIST was crucified before the eyes of the Galatians in S. Pauls Ministry, so, I may say, A Prince is honored before the eyes of all his Subjects in a Judges integrity.

Fifthly, Remember a *Shield must ever have an eye to guide it.* You the Shields, and the Law the Eye. GOD himself, when he judgeth, maketh special use of his Eye, *Being I have seen, in the case of Israel, Exod. 3. 7. I will goe down and see, in the case of Sodome, Gen. 18. 20.* He did it not to informe himself, he did it to instruct you. There are many intricacies and perplexities in business, wicked men are like harmfull beasts, they love *confusa vestigia.* There are nimble and cunning Fencers, men that weigh violence, *Psal. 58. 2.* that they may do it within compass, men that plow lies, as *Syracides* speaks, *Ecclesiasticus 7. 13.* that are Artificers at it, and teach it their tongues, *Jere. 9. 5.* That lay nets and contrive injury with cunning, *Jere. 5. 26.* That use all the art that may be, as *Tully* boasted of himself, to cast a mist before the eyes of the Judges. In this case Innocence may quickly suffer injury, except the Shields be guided by a curious and perspicacious eye. Therefore Statesmen and Ministers of Justice amongst the Persians, were called *The eyes of the King*, by whom he did dispence

Psal. 50. 19.
94. 20.
Job 13. 4.

Briſſon. de Reg.
no Persarum li.
1. p. 125, 126.

dispenſe the affairs of his Kingdom with wiſdom and righteouſneſs: In this point, GOD is very ſtrict in his charge to the Judges of Iſrael, not to huddle or ſlubber buſineſs over with an half hearing, but to inquire, and make ſearch, and aſk diligently, and finde out the truth and certainty of a thing, before they proceed to ſentence.

*Dent. 13. 14.
17. 2. 19. 17.*

It were good to Remember you of one thing more before we leave this point, it will preſerve you humble, upright, and mercifull, and that is this: As you are *Scuta terræ*, ſo you are *Scuta terræ* too: *Shields of the Earth*, but yet Shields of Earth. Nothing better in the War to dead the Cannon, than a mound of Earth, but yet it will moulder and decay of it ſelf. The gods of the Earth muſt dye like men, *Pſal. 82.* The Kings of the Earth muſt vaniſh like foame upon the waters, *Hof. 10. 7.* And when they are gone from their own Tribunals, they muſt appear before a Greater.

I will now begg but one inch of your time and patience more, to remember you of our third particular, *Exaltatus eſt*, never better can the Trumpet ſound, or the people ſay Amen to any thing, then to that. *When the Rulers of the Earth doe belong to God*, do ſubmit their Crowns and Conſciences to his Kingdom, do countenance, reſtore, and advance his Truth and Worſhip; when they are *Shields*, to adminiſter Juſtice, and protect the Land, then never more, *Vehementer exaltatus eſt*. Is the GOD of Iſrael highly exalted. When the Rulers and Princes that rid on white Aſſes, and ſate in Judgment and offered willingly to the
Lord,

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Lord, Then praise ye the Lord, Blesse ye the Lord, Awake, awake Debora, rise Barak, and lead thy captivitie captive, Judg. 5. 2. 8. When David and his Nobles offered willingly to the house of the Lord, Then, *Vehementer Exaltatus*, Thine, O Lord, is Glory, and Victory, and Majesty, and thou art exalted as head above all, 1 Chro. 29. 6, 11. When Kings stand up, and Princes worship, because of the Lord. Then sing O Heaven, and rejoyce O Earth, and break forth into singing O ye Mountains, Isai. 49. 7, 13. When the Kings of Tarshish, and the Isles offer gifts, and fall down before him, Then let all the world be filled with his glory, Amen, and Amen, Psal. 72. 10. 19. As on the other side, when it came to this, *Ædificantes reprobarunt*, And doe any of the Rulers believe on him; John 7. 48. When it came to Herods Illustit, to Caiphaz his Expedit, to Pilats Tradidit, that they gathered together not unto him, but against him, Acts 4. 26. Then I confesse there was an *Exaltatus* still, but like that of the Brazen Serpent, Job. 3. 14. On a Pole, not on a Throne; and we know what a few years after produced, even wrath to the uttermost. Consult the Prophecies of it, Matth. 24. Or the story of it in *Jesephus*, and *Egesippus*, you shall finde that there was never sorrow like the sorrow of that Nation, who made their Messiah a man of sorrow.

If I should be asked the reason of that long, uninterrupted and most blessed Tranquility which these our Kingdoms have, to the envy and astonishment of other Nations so long enjoyed, when our neighbours (doublets, as good as we, for we are

*Jesepb. de Bello
Judaico. li. 6. 7.
Egesip. de Exci-
dio Hierosolym.
lib. 5.*

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wee are a repining and unthankfull people) have had their Land fatted with the bloud , and dunged with the carkasses of its own inhabitants ; next to the most free, and most wonderfull favour of our good God, other reason I would not allége but this, *Principes populi congregati sunt ad Deum Abraam.* Our gracious Princes, our wholesome Laws, our *Josiah*, our *Debora*, our *David*, our *Salomon*, have supported and maintained the Throne of Christ, and the faith of the Gospell : Our Nobles, and Worthies of Church and State, have in their Assemblies offered willingly, and made mounds about the worship and House of GOD, to establish it in the Beauty of Holiness and of Peace, and therefore the LORD hath been the Shields of our Nation, because the Shields of our Nation have belonged to the Lord.

And now what remains, but that we the people praise the LORD for these mercies past : And make prayers and supplications for the Shields of the Earth, that under them still we may lead an holy and peaceable life, and the GOD of *Abraham* may be still exalted. And that you the Reverend Ministers of Justice (who go about *ad inquirendum fermentum* ; to search and purge out the leaven, and to make up the breaches of the Land) may be so zealous for God, so faithful to our Sovereign, so valiant for the Truth, so wise, righteous, and merciful in judgment, that the eye which seeth you, may bless you, and the Ear which heareth you, may give witness to you, that all the people may see that the wisdom of GOD is in you

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you to do judgment, and may return from your tribunals with Songs of shouting, The *Shields of our Countrey* have shewed themselves to belong to **G O D**, and therefore, *Vehementer Exaltetur*, let him in the mouthes and hearts of all good people be highly magnified and exalted still.

The **G O D** of all Grace and consolation grant these mercies to you and us, be a Shield to Protect you, a Sun to guide you, an exceeding great reward to comfort and honor you in all your Counsels, Judgements, Journeys, and Returns.

To this one **G O D** in three Persons, the Father, the Son, and the Holy Ghost, be all Glory, Praise, Majesty and Dominion, now and for evermore.
Amen.

FINIS.

Maii 2. 1636.

*Perlegi eruditam hanc Concionem
cui Titulus (The Shields of the
Earth) quæ continet paginas manu-
scriptas 25. in quibus nihil reperio sanæ
doctrinæ aut bonis moribus contrarium,
quò minus publicâ cum utilitate impri-
mi possint ; ità tamen ut si non intra sex
menses proximè sequentes typis man-
dentur, hæc Licentia sit omninò irrita.*

GUILLIELMUS HAYWOOD
R. R. P. Archiep. Cant. Ca-
pell. Domest.